

# LATINE.

SINGVLIS MENSIBVS ANNI SCHOLASTICI.

HVIC FASCICVLO INSVNT

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	HYMNVS: AGNE, AD TE VENIO.
	QVID EST DEVVS?

ENGLISH SUPPLEMENT [*Supplementum Anglicum.*]

BONA, EX HORAT. ET AL.	DE TEMPORVM MVTABILITATE.
HORACE. [From the German.]	[F. W. RICORD.]
HOR. (Odes, II. 6).	NOTES AND QUERIES.
To VIRGIL. [Alfred Tennyson.]	REFERENCE BOOKS.
To THE EARTH, MOTHER OF ALL. [Percy Bysshe Shelley.]	BOOK NOTICES.

EDIDIT EDGAR S. SHUMWAY.

MENSE OCT., - - - - - MDCCCLXXXIII.

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## CORNELIUS NEPOS,

*With Exercises for Translation into Latin, Index of Proper Names, and a Preface containing Suggestions for Students reading at Sight.*

By THOMAS B. LINDSAY, Ph. D.,  
ASSISTANT PROFESSOR OF LATIN IN THE BOSTON UNIVERSITY.

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The text of this edition has been carefully edited, with constant reference, in both matter and orthography, to the best German authorities. The index gives all necessary information as to the persons and places mentioned in the text. The English-Latin Exercises are based directly upon the text, and will serve to fix the vocabulary and the usage of the author in the mind of the student.

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*Iter est longum per praecepta, breve et efficax per EXEMPLA.—SENECA.*

NOVI  
EBORACI.

# LATINE.

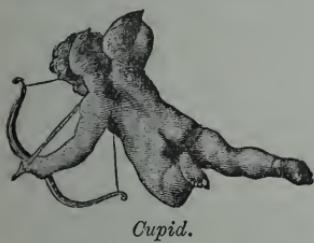
MENSE OCT.  
MDCCCLXXXIII.

*“Multa Roga: Retine Docta: Retenda Doce.”—COMENIUS.*

*Lector: Quid tibi vis, O ephemeris parvula?*

*Latine:* Rationem linguae meae docendae fovere meliorem, discipulos stimulare quaestionibus, adjuvare exemplis annotationibusque, literarum latinarum amicos contra hostes conjungere. Ut Terenti verba flectam: *Latini nihil a me alienum puto.* “*Non enim tam praeclarum est scire LATINE quam turpe nescire.*”—CIC. BRUT. CXL.

*FABELLA DE CUPIDINE ET PSYCHE. [Alia pars.]*



Cupid.

Interea Psyche agebatur diversis erroribus dies noctesque investigans suum maritum. Nunc terrefacta secum dicit: “Quomodo magnae Veneris inevitabiles oculos effugias? Nonne etiam ibi in domo matris illum reperies quem diu investigas?”

Sic praeparata accedebat ad januam Veneris. Tum ancilla Veneris occurrit et crinibus Psychen reluctantem trahit.

Quam ubi primum Venus vidit introductam, latissimum cachinnum extollit et qualem ferventer irati solent. “Tandem, inquit, soerum tuam salutas? An potius maritum, qui vulnere tuo periclitatur, videre desideras?” Et imperat misellam flagellis affligi.

Deinde, accepto frumento et hordeo et cicere et lente et faba, iisque permixtis in uno acervo, dixit: “Videris mihi nulla alia re conciliare tibi tuum amatorem nisi tantum diligenti servitio. Separa hunc promiscuum cumulum granorum priusquam nox adventat.” Sic locuta, abiit. Psyche consternata silens obstupuit.

Tunc formicula illa parvula certa tum difficultatis tantae, miserata tantum laborem uxoris magni dei, detestata crudelitatem ejus socrus, currens hue illuc strenue, convocat om-



Venus.

nem populum formicarum. Ruunt aliae atque aliae sepedum populorum undae summoque studio omnes granatim totum separant acervum.

Initio noctis Venus redit vidensque dixit, "Hoc factum non est a te." Et, projecto ei frusto panis atri, it dormitum. Interea Cupido in parte interiore templi diligenter custodiebat. Igitur amatores sic divisi sub uno tecto transegerunt noctem.

Prima luce Venus vocat Psychen et, contortis superciliis, subridens indignanter, sic locuta est. "Videsne verticem illius montis de quo fountis atri fuscae defluunt undae, et Stygias irrigant paludes, et rauca Cocytii fluenta? Hauri inde expintimo capite fontis et affer ad me aquam gelidam."

Psyche diligenter festinans contendit ad supremum verticem montis. Cum primum pervenit, cernit mortale periculum. A dextra sinistaque parte erant dracones horrendi qui semper vigilabant.

#### VITA JOSEPHI SCALIGERI. [Ipsius manu.]

Annos natus undecim cum Leonardo et Iano Constantio fratribus Burdegalam a patre missus, triennium primis elementis Latinitatis operam dedi. Inde pestilentia exactus ad patrem me recepi. Qui, quandiu apud eum fui (et quidem, quandiu vixit, fui), a me quo tidie declamatiunculam exigerbat, facto mei arbitrii argumento, quod ex aliqua historia peterem. Haec exercitatio et usus stili quotidiani Latine me scribere assuefecit. Quia vero versus patris excipiebam, ex hac necessitate aliquem saporem poëtices imbibi. Itaque et versu et prosa oratione nescio an aliis, certe patri pro captu aetatis satisfaciebam. Ut aliquando me seductum rogaret, unde sententias illas et colores depromerem, ego id,

quod erat, mea illa, et de meo esse, respondebam. Sed admirationem apud amicos dissimulare non potuit Tragoediae Oedipi primae foeturae ingenii mei. In quam, quantum aetas illa patiebatur (minor enim annorum XVII eram) omnia poëtices ornamenta et verborum delectum impenderam. Et sane, si bene memini, ejusmodi erat ille abortivus partus, ut ejus me senem poenitere non beat. Anno aetatis meae decimonono Lutetiam post obitum patris petii literarum Graecarum amore, quas qui nescirent, omnia nescire putabam. Postquam menses duos operam Adriano Turnebo dedissem, quia destitutus aliis praesidiis operam omnem in ejus doctissimo auditorio ludebam, in musaeum me abdidi, et in illo pistrino inclusus, quod ex aliis non potueram, me magistro discere experiebat. Igitur vix delibatis conjugationibus Graecis, Homerum cum interpretatione arreptum uno et viginti diebus totum didici: poëticae vero dialecti vestigiis insistens Grammaticam mihi ipse formavi: neque ullam aliam didici, quam quae mihi ex analogia verborum Homericorum observata fuit. Reliquos vero poëtas Graecos omnes intra quatuor menses devoravi. Neque ullum oratorem, aut historicum prius attigi, quam poëtas omnes tenebam. Biennium continuum Graecis literis impenderam, cum ad Hebraeas me impetus animi rapit. Et quamvis me unam quidem literulam in ea lingua nossem: tamen ad eam descendam nullo alio magistro quam me ipso usus sum. Intra illud triennium et deinceps, multa versu in utroque sermone lusimus: multa de Latinis Graeca fecimus. In quibus studiimus, ut non solum Graeca essent, sed etiam ne aliena viderentur. Multi enim hodie cum laude Graecos versus scribunt, sed pauci cum ea felicitate, quam in Graecis exigas. Poteramus et edere nostra, appositis aetatis annis, ut fecit Politianus in suis Graecis poëmatiis, quae, praeter pauca, digna erant, quae in adolescente potius amaremus, quam quae a seniore Politiano venditarentur. Sed nostra edere, odium ambitionis, a qua semper alieni fuimus, prohibuit: quamvis ea edere et nunc quidem sine fraude nostra liceret. Scripsi enim illa non tanquam publicaturus, sed tanquam amabili insaniae, quae nos ludebat, indulgens. Testor vero meam culpam non esse, si invito me, aut injusso, quidam

versus claustra refregerunt. Multa in auctores utriusque linguae observavimus, ex quibus immanes partus nasci possent Variarum, Antiquarum Lectionum, Miscellaneorum, et aliorum ejusmodi, quibus hodie Philologorum ambitio lascivire solet. Non quod ejuscemodi scriptio genus inutile putem, aut in ullo scriptore haec reprehendam: non enim ita insanimus; sed quia talia ab aliis edi, quam a nobis, malumus. Ut tamen nobis vigiliarum nostrarum fructus constaret, interpretandos et emaculandos auctores integros suscepimus. Hoc enim sinc ulla ambitionis suspicione nos recte facere posse judicavimus. In quibus auctoribus si cruditis lectoribus non satisfecimus, id quod nos non fugit: excusaverit totum genus vitae meae desultorium, et otii, quo maxime studia aluntur, penuria. Nam ab anno CI<sup>o</sup>I<sup>o</sup>LXIII, ex quo in contubernio generosi Ludovici Castanei Rupipozaei esse coepi, ad hanc usque diem, nullum tempus mihi aut a peregrinationibus, aut ab animi perturbationibus vacuum fuisse memini: ut malevoli intelligent, otium, quod ipsis ad maledicendum superfuit, nobis semper ad discendum defuisse. Immane enim quot et quantos hostes peperit mihi non injuria privata ulla (nihil enim mihi conscivi, quo alicujus boni animum offenderem) sed propensa literas juvandi voluntas: cuius male relatam mihi gratiam dolorem, nisi viderem hoc genus hominum morbo quodam animi potius, quam judicio ad hoc agi. Quotidie aliquis mihi succrescit aut furiosus, aut flagitosus, aut indoctus, qui mihi oblatret.

*COLLOQUIUM. [V. Juv., Sat. iv.]*

*Personæ*—Marcellinus, Rabirius.

*R.*—Salve, Marcelline! Quidnam novi?

*M.*—Num ex me quaeris, quid Romae acciderit? Heri vesperi primum Baiis domum redii.

*R.*—Nonne certior factus es, proceres frequentissimos nuper in consilium vocatos?

*M.*—Minime equidem; estne pax a Decebalo nobis iterum auro redimenda?

*R.*—Procul dubio; quid enim melius speras? sed tamen nondum; itaque conjectura aberras.

*M.*—Non audeo sperare, cives nobilissimos inter se de interficiendo tyranno conjuravisse.

*R.*—Te hominum incautissimum his verbis uti ! Nonne urbem delatoribus plenam cernis ? Nonne optimi cives prope ad ipsos exactae aetatis terminos per silentium veniunt ?

*M.*—Cui tandem vita sine libertate prosit ? Inter silentes et mortuos nihil omnino interest. Sed quid plura ? Dic mihi, quod in animo jam diu habes.

*R.*—Praebe aurem ; cognosces vero, quid principes maxi-  
mi reipublicae interesse aestimant. Si autem his nugis tota  
tempora dare vellent, eos minus civibus infestos haberemus.

*M.*—Irritatum excitas. Cave sodes me diutius duxeris.

*R.*—Piscator ex agro Piceno Romam ad Domitianum nu-  
per venit.

*M.*—Pollicitusne est imperator, se piscatorem in senatum  
adducturum, ut Caligula equum consulem creavit ?

*R.*—Minime vero. Minoris sane senator quam piscis emi-  
potuit. Rem autem nondum acu tetigisti.

*M.*—Dic, si me amas.

*R.*—Piscator piscem in culinam regiam tulit.

*M.*—Harenas quidem in litus fundit ; num Caesar cibo  
caret ? visne mihi verba dare ?

*R.*—Di me perdant, si id volo. Rhombum eximia mag-  
nitudine magno maris impetu ad oram Hadriaticam ejectum  
cepit hic Picens, qui, veritus, si eundem venderet, in suspi-  
tionem improbitatis veniret, cum dici posset, piscem e vivo-  
ario regio effugisse, sibi commodissimum statuit, praedam filio  
Vespasiani sua sponte donare.

*M.*—Possessionem nimirum reliquit, ne sibi vi eriperetur;  
sane sapiens. Quibusnam verbis usus est ?

*R.*—Petuit, ut Caesari placeret, dapes sumptiosiores quam  
quas privatus habere posset, accipere ; rhombum ipsum in  
hoc saeculum beatissimum servatum, hujus honoris causa  
captum gavismus esse.

*M.*—Mirum, nisi istaec illum assentatio nimis aperta per-  
didit.

*R.*—Vehementer erras, si ita credis ; nihil enim est quod  
noster Caesar credere de se non possit.

*M.*—O tempora ! Sed quis ridere possit ? Melius ait

quidam : "Mirandum est, unde ille oculis suffecerit humor!"

*R.*—Sane hercle. Nonne autem vis, de concilio optimum audire?

*M.*—Nempe jam diu cupio; per te stat, quominus sermonis incepti reminiscar.

*R.*—Deerat patina, quae tantum piscem reciperet; ergo proceres citissime in consilium vocabantur, qui viderent, ne quid detrimenti respublica caperet.

*M.*—Scilicet magnum, vix credibile! Dic mihi procerum nomina, qui convenerunt.

*R.*—Aderant Pegasus, urbis praefectus, legum interpres, Vespasiano regnante, celeberrimus, annis honoribusque plenus; Crispus jam aetate confectus, qui, quanquam facundia ingenioque praeditus, tamen blandiendo et assentiendo gratiam Caesaris retinere potuit: Acilius, Rubrius, Crispus, multi tales; pares cum paribus facile congregantur.

*M.*—Qui hodie diu vixit, vixit male. Intelligisne autem, quid hi illustrissimi censuerunt?

*R.*—Immo vero; placuit, figulum sine mora vocari, qui argillam rotamque ad patinam piscis capacem fingendam secum portaret; deinde, ne respubica in tale periculum et extrellum pene disserimen iterum adduceretur, figulum post-hac castris Romanis non defuturum.

*M.*—Hannibale urbi proximo, hoc nulli in animo venit. Sed eundum est; sol inclinat. Dii haec detimenta in bonum vertant!

*R.*—Ita di deaeque omnes faxint!

E. H.

*ALCESTIS.* [*Euripides.*]

Pennis volavi per liquidum aethera  
Scientiarum deliciis vacans,  
Suavesque tentavi recessus  
Pieridum vitreosque fontes:  
Sed cuncta frenat dura Necessitas,  
Quocunque vertor, non superabilis;  
Non ipse commisit tabellis  
Threiciis medicamen Orpheus;  
Non Æsculapi toxica filii

Phoebus, medentis pocula, miscuit ;  
 Quae jura et obsceni valerent  
     Imperium temerare Fati,  
 Illa et Dearum sola tepentibus  
 Invidit aris ; illa vel hostias  
     Spernit reluctantates, et odit  
         Marmoreae simulacra formae.  
 O Diva,—nam tu concilias Jovem  
 Et sceptra mundi—da placidam mihi  
     Transire vitam : tu metalli  
         Duritiem, Chalybumque frangis  
 Immane ferrum ; nec pudet indolem  
 Fovisse torvam. Quo fugies, miser  
     Admete ? te fatale Numen  
         Retibus implicuit dolosis !  
 Sed ne queraris : nam neque lenient  
 Plutona fletus illacrimabilem ;  
     Et ipsa descendit sub umbras  
         Cimmerias soboles Deorum.  
 Quae grata nostris vixit amoribus  
 Illa in lacerto mortis amatior,  
     Virtutis exemplar pudicæ  
         Conjugibus, socioque lecto.  
 Quin illa foedi cespitis immemor  
 Errabit inter caelicolum domos  
     Nigrisque mutabit cupressis  
         Elysiae juga laeta silvae ;  
 Dicentque voces praetereuntium  
 Fauces sepulcri : “ Sideribus vale  
     Adscripta, pro caro libenter  
         Ausa mori mulier marito ! ”

H. D.

*E CONVIVIO PLATONIS EXCERPTUM.*

Oportet enim, aiebat, eum, qui ad hoc recto sit tramite  
 progressurus, statim ab adolescentia pulchra corpora contem-  
 plari, et primum quidem, si modo recte ducatur, unum cor-  
 pus amare, ibique rationes pulchras producere, cogitare dein-  
 de pulchritudinem quae corpori cuilibet inest, alterius corporis  
 esse germanam, et si sequi decet quod in specie pulchrum,

absurdum est credere eam, quae omnibus corporibus inest, non unam eandemque pulchritudinem esse : et qui hoc adver-  
tit, omnium pulchrorum corporum amator evadere debet,  
amoris autem erga unum vehementiam hac ratione remittere

et parvi facere : post haec  
pulchritudinem, quae animis  
inest, illa quae in corpore  
praestantiorum existimet,  
adeo ut, si quis animi inge-  
nui sit, quamvis forma cor-  
poris aliis quibusdam cedat,  
sufficere tamen arbitretur et  
amet curetque et rationes



*Acropolis.*

hujusmodi pariat quaeratque sermones omnes qui reddere  
meliores adolescentes possint, ut hinc ad pulchritudinem,  
quae in studiis ac legibus reperitur, inspiciendam ducatur,  
intelligatque illam omnem sibi ipsam cognatam exsistere, ut  
eam quae circa corpus est pulchritudinem parvi faciat : post  
studia ad scientias transeat, ut jam scientiarum pulchritudi-  
nem contempletur dumque id quod ampla exuberat pulchri-  
tudine contueatur, haud amplius ei, quae uni adest, tanquam  
mancipium unius pueruli speciem admirans aut cuiusdam  
hominis vel officii unius, serviens exilis et abjectus sit, verum  
in profundum pulchritudinis se pelagus mergat, ubi ipso in-  
tuitu multas praeclaras atque magnificas rationes sententias  
que in philosophia ista copiosa pariat, donec ibi confirmatus  
et roboratus scientiam jam unam talem intueatur, quae pul-  
chri talis exsistit. Aciem vero mihi nunc, inquit, mentis pro  
viribus adhibe.

Quicumque hucusque per amatoria gradatim deducitur,  
recto ordine pulchra intuitus, ad finem jam amatorii affectus  
perveniens, subito quandam natura mirabilem inspiciet pul-  
chritudinem, hoc illud, o Socrates, cuius gratia labores omnes  
praecedentes subiimus, quod principio quidem semper est,  
nec fit nec interit nec crescit unquam neque decrescit, prae-  
terea non hac ex parte pulchrum, ex illa turpe, vel tum pul-  
chrum, tum minime, neque ad hoc quidem pulchrum, turpe  
vero ad illud, vel hic pulchrum, ibi turpe, ut quibusdam pul-  
chrum sit, quibusdam vero nequaquam : neque rursus imagi-

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natione quadam ipsum pulchrum ita fingetur, uti vultus pulcher vel pulchra manus aut aliud quiddam, cuius corpus est particeps, neque ut oratio quaedam, aut scientia quaedam, neque in alio esse putabitur, velut in animali vel terra vel caelo aut alio quopiam, sed id ipsum per se ipsum cum semetipso uniforme semper exsistens, cetera vero omnia, quae pulchra sunt, illius participatione quadam pulchra, ea scilicet conditione, ut nascentibus et intereuntibus reliquis, nihil subtrahatur illi aut addatur et nihil patiatur. quando vero ab his aliquis recte pueros amando adscendens, illud ipsum pulchrum contueri incipit, fere jam finem attingit. hoc est profecto ad amatoria recte pergere vel ab alio duci, quando videlicet quis ab his pulchris gratia pulchri illius adscendere incipit, quasi quibusdam gradibus utens, ab uno primum in duo transiens et a duobus in omnia quae pulchra sunt corpora, ab his in omnia studia pulchra, a pulchris studiis ad doctrinas pulchras conversus, donec a doctrinis in illam doctrinam perveniens, quae non alias est quam illius ipsius pulchri doctrina, atque ita demum quod ipsum pulchrum est, cognoscat. In hoc utique vitae statu, o amice Socrates, inquit hospes illa Mantinica, si usquam alibi, homini videlicet ipsum pulchrum spectanti vita vitalis, quod si quando videris, supra quam dici possit pretiosius auro ornatisque vestibus et pulchris pueris adolescentibusque censebis, quos nunc et tu et alii multi, dum spectatis nimium stupetis et parati estis videntes amasios et semper cum illis versantes, si fieri id posset, cibo potuque carere, solumque spectare illos et una esse. quam felix illud spectaculum fore putamus, si cui con-tigerit, ut ipsum pulchrum intueatur, sincerum, integrum, purum, simplex, non humanis carnibus, coloribus, non aliis mortalibus nugis contaminatum, sed ipsum uniforme pulchrum divinum inspiciat? num vitam parvi facias hominis qui illuc suspiciat et spectantis quo pulchrum spectandum est, et cum illi versantis? nonne cogitas quod sibi solum cernens ille eo oculo pulchrum quo percipi potest, non imagines virtutis ulterius, sed virtutes ipsas pariet, quippe cum non simulacrum, sed rem ipsam attingat, cumque virtutem veriam pariat atque alat, deo amicus efficietur et, si quis alius hominum, is maxime immortalis exsistet?

*IN MATREM OMNIUM. [Hymnus Homeri.]*

Terram omnium matrem canam bene fundatam. honoratissimam, quae nutrit in terra omnia quaecumque sunt. et quot terram divam incedunt et quot pontum, et quot volant, haec nutriuntur ex tuis divitiis. Ex te autem boni filii et boni fructus existunt, veneranda: in te autem positum est dare vitam et auferre mortalibus hominibus, at hic felix quem utique tu in animo prompte honorabis. Huicque copiosa omnia sunt. Abundat quidem illis arvum vitiferum, et per agros jumentis abundat, domus autem impletur bonis. Ipsi a bonis legibus per urbem habentem pulchras mulieres, dominantur felicitas autem multa et divitiae sequuntur. Filii autem laetitia juvenilii gloriantur, virginesque choreis festivis laeto animo ludentes gaudent per flores molles herbae, quos utique tu honorabis veneranda copiosa dea. Salve deorum mater, uxor coelii stellati, prompta autem loco cantus vitam laetam praebe: at ego et tui et alterius memor ero cantionis.

*ORACULORUM DEFECTIO. [Milton, "The Ceasing of the Oracles."]*

Oraculorum quidquid erat, tacet;  
Nec fraudulentas murmure dissono  
Effundit ambages sacerdos  
Per magici laqueare templi:

Sanctisque sanctae incola Pythius  
 Dedoctus artes tandem adytis silet,  
 Tandem ipse Delphorum supinam  
 Destituit gemebundus arcem.

1                   2                   3



1. Avernus. 2. Cumae. 3. Gaurus.

Nec fabulosae noctis imagines  
 Nec elocuto murmura Apolline  
 Mentem pavescentis ministri  
 Fatidicis quatiunt ab antris.



*Oraculum.*

At saepe fletus montibus inviis,  
 At crebra rauco litore personant  
 Lamenta ; fons uteunque, Fauno

Exule, populeaque silva  
 Praetexta vallis non sine planctibus  
 Linquuntur ; umbraeque implicitae Dryas  
 Conquesta sublustrri recessu  
 Scissa sedet vario capillum  
 Flore impeditum ; perque sacros focos,  
 Et consecrato in cespite praesidum  
 De nocte suspirant omissio  
 Turba Larum Lemurumque cultu :  
 Et inter urnas tenuis anhelitus,  
 Arasque circum sparsus, et invicem  
 Dilapsus arcana timori est  
 Flaminibus medio apparatu ;  
 Signumque ductum marmore frigido  
 Sudoris uidi stillat imagine,  
 Sellisque Di, regno potiti  
 Quisque suo, fugiunt relictis.      H. I. S. M.

*BRENNUS CONTRA APOLLINEM.*

Hac asseveratione incitati Galli, simul et hesterno mero  
 saucii, sine respectu periculorum in bellum ruebant. Contra  
 Delphi plus in deo, quam in viribus reponentes, cum con-  
 temtu hostium resistebant ; scandentesque Gallos e summo  
 montis vertice, partim saxo, partim armis, obruebant. In  
 hoc partium certamine repente universorum templorum an-  
 tistites, simul et ipsi vates, sparsis crinibus, cum insignibus  
 atque infulis, pavidi vecordesque in primam pugnantium  
 aciem procurrunt : Advenisse deum clamant, eumque se vi-  
 disse desilientem in templum per culminis aperta fastigia.  
 Dum omnes opem dei suppliciter implorant, juvenem supra  
 humanum modum insignis pulchritudinis, comitesque ei duas  
 armatas virgines, ex propinquis duabus Diana Minervaeque  
 aedibus occurrisse ; nec oculis tantum haec se perspexisse,  
 audisse etiam stridorem arcus, ac strepitum armorum. Proin-  
 de ne cunctarentur diis antesignanis, hostem caedere, et vic-  
 toriae deorum socios se adiungere, summis obsecrationibus  
 monebant. Quibus vocibus incensi, omnes certatim in pae-  
 lium prosiliunt. Praesentiam dei et ipsi statim sensere. Nam  
 et terrae motu portio montis abrupta. Gallorum stravit ex-

ercitum, et confertissimi cunei non sine vulneribus hostium dissipati ruebant. Insecuta deinde tempestas est, quae grandine et frigore saucios ex vulneribus absumsit. Dux ipse Brennus, cum dolorem vulnerum ferre non posset, pugione vitam finivit. Alter ex ducibus, punitis belli auctoribus, cum decem milibus sauciorum citato agmine Graecia exce-



*Apollo.*

dit. Sed nec fugientibus fortuna commodior fuit ; siquidem pavidis nulla sub tectis acta nox : nullus sine labore et periculo dies ; assidui imbræ et gelu, nix concreta, et famæ, et lassitudo, et super haec maximum pervigiliae malum, miseras infelicis bel'i reliquias obterebat. Gentes quoque nationesque, per quas iter habebant, palantes, velut praedam

sectabantur. Quo pacto evenit, ut nemo ex tanto exercitu,  
qui paullo ante fiducia virium etiam adversus deos contendebat, vel ad memoriam tantae cladis, supererisset.

JUSTINUS.

*BOPEPIA PARVA.*

Parva vagabundos Bopepia perdidit agnos,  
Et sequitur frustra, nec reperire potest:  
Bellula, eant, abeant: ad pascua nota redibunt,  
Et reduces caudas post sua terga gerent.

Indulgens placido Bopepia parva sopori  
Balantem attonita percipit aure gregem:  
Audit, exiluit: solvuntur somnia risu:  
Quam petis, infelix, non erat illa cohors!

Nec mora; jam curvum dextra vibrante bacillum,  
“Omnibus in latebris invenientur,” ait;  
Invenitque quidem: sed quo miserabilis ore,  
Cum nihil a tergis esset, ut esse solet!

Quodam forte die palans per florida rura  
Pepia contiguum deveniebat agrum,  
Arbore cum patula dispansa in sole sereno  
Pro pudor! ex natibus rapta tropaea videt.

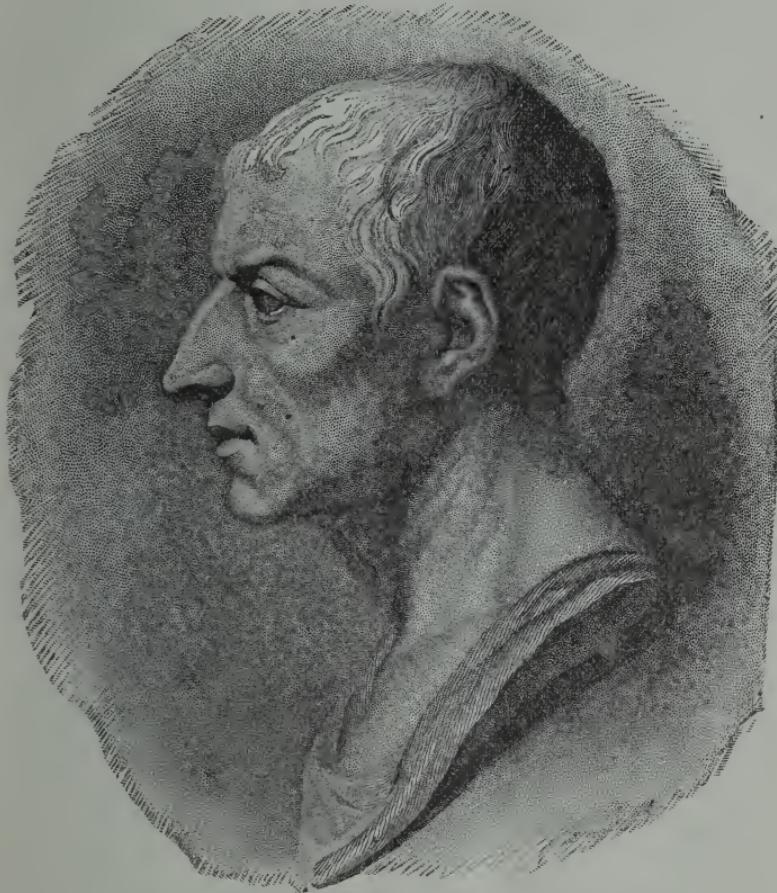
Ingemuit vergo, lacrimamque abstersit ocellis:  
Tum prona in medias per juga fertur oves;  
Tentavitque modum, si quo bene sedula custos  
Assueret caudis omnia terga suis.

GAMMER GURTON.—H. D.

*M. TULLIUS CICERO.*

Marcus Tullius Cicero, genere Arpinas, patre Equite Romano natus, genus a Tito Tatio Rege duxit. Adulescens Rosciano judicio eloquentiam, et libertatem suam adversum Sullanos ostendit: ex quo veritus invidiam Athenas studiorum gratia petivit, ubi Antiochum Academicum philosophum studiose audivit: Inde eloquentiae gratia Asiam, post Rhodium petiit, ubi Molonem Graecum, Rhetorem tum disertissimum magistrum habuit; qui flesse dicitur quod per hunc Graecia eloquentiae laude privaretur. Quaestor Siciliam habuit. Aedilis C. Verrem repetundarum damnavit. Praetor Ciliciam latrociniis liberavit. Consul conjuratos capite punivit. Mox invidia P. Clodii, instinctuque Caesaris et Pompeji, quos dominationis suspectos, eadem, qua quondam Sullanos, libertate perstrinxerat, sollicitatis Pisone et Gabi-

nio Consulibus, qui Macedoniam, Syriamque provincias in stipendum opera hujus acceperant, in exsilium actus : mox ipso referente Pompejo rediit, eumque civili bello secutus est. Quo victo veniam a Caesare ultiro accepit : quo interfecto Augustum fovit ; Antonium hostem judicavit. Et cum



*Cicero.*

III. Viros se fecissent, Caesar, Lepidus, Antoniusque, concordia non aliter visa est inter eos jungi posse ; nisi Tullius necaretur : qui, immissis ab Antonio percussoribus, cum forte Formiis quiesceret, imminentis exitium corvi auspicio didicit : et fugiens occisus est. Caput ad Antonium relatum.

AURELIUS VICTOR.

**AETAS AUREA.**

Per haec tempora M. Cicero, qui omnia incrementa sua sibi debuit, vir novitatis nobilissimae, et ut vita clarus, ita ingenio maximus; qui effecit, ne quorum arma viceramus, eorum ingenio vinceremur; Cos, Sergii Catilinae, Lentulique et Cethegi, et aliorum utriusque ordinis virorum conjurationem singulari virtute, constantia, vigilia, curaque aperuit. Catilina metu consularis imperii urbe pulsus est. Lentulus consularis et praetor iterum, Cethegusque et alii clari nominis viri, auctore senatu, jussu Cos, in carcere necati sunt. Ille senatus dies, quo haec acta sunt, virtutem M. Catonis, jam multis in rebus conspicuam atque praenitentem in altissimo inluminavit. Hic genitus proavo M. Catone, principe illo familiae Portiae, homo virtuti simillimus, et per omnia ingenio diis, quam hominibus propior, qui numquam recte fecit, ut facere videretur, sed quia aliter facere non poterat; cuique id solum visum est rationem habere, quod haberet justitiam, omnibus humanis vitiis immunis; semper fortunam in sua potestate habuit. Hic tribunis plebis designatus, et adhuc admodum adolescens, cum alii suaderent, ut per municipia Lentulus conjuratique custodirentur, pene inter ultimos interrogatus sententiam, tanta vi animi atque ingenii invectus est in conjurationem, ut ardore oris orationem omnium lenitatem suadentium, societate consilii suspectam fecerit: sic impendentia ex ruinis incendiisque urbis et commutatione status publici pericula exposuit, ita consulis virtutem amplificavit, ut universus senatus in ejus sententiam transiret, animadvertendumque in eos, quos praediximus, censeret; majorque pars ordinis ejus Catonem prosequerentur domum. At Catilina non segnus vota obiit, quam sceleris conandi consilia inierat; quippe fortissime dimicans, quem spiritum supplicio debuerat proelio reddidit. Consulatui Ciceronis non mediocre adjecit decus natus eo anno D. Augustus, abhinc annos LXXXII: omnibus omnium gentium viris magnitudine sua inducturus caliginem. Jam pene supervacaneum videri potest, eminentium ingeniorum notare tempora; quis enim ignorat diremlos gradibus aetatis floruisse hoc tempore Ciceronem, Hortensium, saneque Crassum, Catonem, Sulpitium; moxque Brutum, Calidium Coelium, Calvum, et proximi-

mum Ciceroni Caesarem ; eorumque velut alumnos Corvinum ac Pollionem Asinium, aemulumque Thucydidis Sallustium ; auctoresque carminum Varronem ac Lucretium, neque ullo in suscepti operis sui carmine minorem Catullum. Pene stulta est inhaerentium oculis ingeniorum enumeratio : inter quae maxime nostri aevi eminent, princeps carminum Virgilius Rabiriusque, et consecutus Sallustium Livius, Tibullusque et Naso, perfectissimi in forma operis sui.

Nam vivorum ut magna admiratio, ita censura difficilis est.

CAIUS VELLEIUS PATERCULUS.

*RUBECULA.*

Stridet ventus Borealis,  
Imber ingruet nivalis ;  
Quo se vertet hora in illa  
Rubicilla ?

In granario sedebit,  
Plumea tepens fovebit  
Molle caput sub axilla  
Rubicilla ?

GAMMER GURTON.—E. C. H.

*DROMIO.* [Shakespeare.]

*Adriana.*—Praesto ad manumit ignavus iste tuus erus ?

*Dromio.*—Pol geminis manibus praesto erat mihi commodum :

Geminæ sunt aures testes.

*A.*—An cum illo modo

Locutust? nostin quid sibi vult ?

*D.*—Immo probe :

Dixit mihi in aurem. Dii malum manibus duint,

Nam dare vacivas auris vix quibam miser.

*Luciana.*—Dubie locutust nempe, ut sentires minus.

*D.*—Sensi hercle colaphos, ita mi impegit pugnum in os :  
Sed dubiam vim verborum facit vis verberum.

*A.*—Sed heus tu, quam mox, obsecro, revenit domum ?

Credo, placere uxori vir curat suaee.

R. S.

*MICA, MICA.*

Mica, mica, parva Stella ;  
Miror, quaenam sis tam bella !  
Splendens eminus in illo,  
Alba velut gemma, caelo,

Quando fervens Sol discessit  
 Nec calore prata pascit  
 Mox ostendis lumen purum,  
 Micans, micans, per obscurum.  
 Tibi, noctu qui vagatur,  
 Ob scintillam gratatur;  
 Ni micares tu, non sciret  
 Quas per vias errans iret.  
 Meum saepe thalamum luce  
 Specularis curiosa;  
 Neque carpseris soporem,  
 Donec venit Sol per auram.

TAYLOR.—H. D.

*NERO ET CHRISTIANI.*

Interea abundante jam Christianorum multitudine, accidit ut Roma incendio conflagraret, Nerone apud Antium constituto. Sed opinio omnium invidiam incendii in Principem retorquebat, credebaturque Imperator gloriā innovandae urbis quaesisse. Neque ulla re Nero efficiebat, quin ab eo jussum incendium putaretur. Igitur vertit invidiam in Christianos, actaeque in innoxios crudelissimae quaestiones: quin et novae mortes excogitatae, ut ferarum tergis contecti, laniatu canum interirent. Multi crucibus affixi, aut flamma usti. Plerique in id reservati, ut cum defecisset dies, in usum nocturni luminis urerentur. Hoc initio in Christianos saeviri coeptum. Post etiam datis legibus religio vetabatur: palamque edictis propositis, Christianum esse non licebat. Tum Paulus ac Petrus capitis damnati: quorum uni cervix gladio desecta, Petrus in crucem sublatus est.

SULPICIUS SEVERUS.

*EPISTULA.*

VERMILLIONE, DAKOTIANORUM, *die quinto mensis October,*  
*Anno MDCCCLXXXIII.*

Professori EDGARO S. SHUMUUAYO,  
 Potsdami, Novi Eboraci.

DOCTISSIME DOMINE! Recepta hodie epistula tua de primo die mense currente non parvo me in stupore redditum sentiebam. Num fieri posse exclamavi, ut quis orientis solis in locis, quo fulgore lucis praeclarae gaudent, ab uno illorum in longe qui occasu fere perdit scintillam etiam levem petisset? Nos vero, qui quamquam pratis in vastis

ut aequore nautae gaudiamus (et si cujusvisque non sint), at bis paribus multis de rebus cultus, socialisque amoenitate, et, omnium pessime, conversatione viris cum doctis egentes, quid nos, quid ego vobis, viris fortuna fautis, in augendum rerum literarum dare possimus, vel possim? Jam satis sit, si tantum literas vestras tacentes legere possimus.—Et hac in re dicendi memor, quod ephemeredem tuam, "Latine," jam per aliquos menses non recepi. Estne solutio in antecessum a me facta jam delapsa? Si ita sit rursus solvere futurus sum.

Velis me in bona retinere memoria ut

amicum et servum tuum,

EPH. M. HEDEROLAPIS,\* M. D.

*REX GLORIAE.*

Ps. 27: 9. Adjutor meus esto.

Isa. 41: 13. Ne timeas, ego adjuvi te.

Ps. 31: 9. Domine, tribulor.

Ps. 50: 15. Invoca me in die tribulationis: et eruam te.

Ps. 51: 2. Amplius lava me ab iniuitate mea; et a peccato meo munda me.

Matt. 8: 3. Volo. Mundare.

Ps. 141: 3. Pone, Domine, custodiam ori meo et ostium circumstantiae labiis meis.

Exod. 4: 12. Ego ero in ore tuo: doceboque te quid loquaris.

Lucae 18: 13. Deus propitius esto mihi peccatori.

1 Tim. 1: 15. Christus Jesus venit in hunc mundum peccatores salvos facere.

Actus 16: 30. Quid me oportet facere, ut salvus fiam?

Actus 16: 31. Crede in Dominum Jesum: et salvus eris tu.

Job 23: 3. Quis mihi tribuat ut cognoscam et inveniam illum.

Jer. 29: 13. Quaeretis me, et invenietis: cum quaesieritis me in toto corde vestro.

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\* Germanice "Epstein," quo "Ep" pro "Epheu" stat, hinc multi et "Eppstein" scribunt, et hoc genus "Hedera" latine dicitur.

[ "Te doctarum hederae praemia frontium Dis miscent." —EDITOR.]

Job 39 : 34. Quid respondere possum ?

Isa. 1 : 18. Si fuerint peccata vestra ut coccinum, quasi nix dealbabuntur.

Ps. 51 : 10. Cor mundum crea in me, Deus.

Ezek. 36 : 26. Et dabo vobis cor novum.

Ps. 6 : 6. Laboravi in gemitu meo.

Ps. 55 : 22. Jacta super Dominum curam tuam.

Ps. 27 : 9. Ne derelinquas me, neque despicias Deus salutaris meus.

Heb. 13 : 5. Non te deseram, neque derelinquam.

2 Cor. 2 : 16. Ad haec quis tam idoneus ?

2 Cor. 12 : 9. Sufficit tibi gratia mea.

Ps. 42 : 2. Sitivit anima mea ad Deum fortem vivum.

Isa. 33 : 17. Regem in decore suo videbunt oculi ejus.

Ps. 130 : 6. Speravit anima mea in Domino, a custodia matutina usque ad noctem.

Isa. 40 : 31. Qui autem sperant in Domino mutabunt fortitudinem.

Ps. 55 : 4. Formido mortis cecidit super me.

Joannis 11 : 25. Qui credit in me, etiam si mortuus fuerit, vivet.

Rev. 22 : 20. Veni, Domine Jesu.

Rev. 22 : 20. Etiam venio cito.

*HYMNUS: AGNE, AD TE VENIO.*

Qualis sum, nec dicens quare,  
Ni quod potes me servare,  
Quem dignatus es vocare,  
Agne, ad Te venio.

Qualis sum, nec morans, pulla  
Labes si insedit ulla,  
Quo lavante fiet nulla,  
Agne, ad Te venio.

Qualis sum, tot malis actus,  
Militando, metu, fractus,  
Dubitandi finem nactus,  
Agne, ad Te venio.

Qualis sum, inops, egenus,  
Caecus, ut sim Tui plenus,  
Gazas struam caelo tenus,  
Agne, ad Te venio.

Qualis sum, non recusabis,  
Lues, ignoscet, amabis ;  
Cunctis credo, cuncta dabis :  
Agne, ad Te venio.

Qualis sum,—sed claustra fregit  
Amor,—me in Te redigit,—  
Qualis est Qui me subegit,  
Agne, ad Te venio.

Qualis sum, sed infra quantum,  
Sperans amaturum tantum,  
Post finitum terrae cantum,  
Agne, ad Te venio.

“The Latin Year.”

*QUID EST DEUS ?*

“Deus est essentia spiritualis, intelligens, aeterna, verax, bona, pura, justa, misericors, liberrima, immensae potentiae et sapientiae. (*Plato*) Deus est mens aeterna, causa boni in natura.”

*Melanchthon.*

“Essentia spiritualis infinita.”

*Calovius.*

“Ens omnium excellentissimum, quo nihil melius esse vel cogitari potest.”

*Baier.*

“Ens primum, quod a se caeterorum causa est, atque omnia conservat et gubernat.”

*Holazius.*

“Ens infinite perfectum, caeterorum omnium extra se auctor et dominus.”

*Buddeus.*

“Spiritus perfectissimus, conditor, conservator et gubernator mundi.”

*Morus.*

“Rerum omnium auctor et gubernator optimus maximus, a mundo diversus, s. natura necessaria, a mundo diversa, summas complexa perfectiones et ipsius mundi causa.”

*Reinhard.*

## ENGLISH SUPPLEMENT.

[SUPPLEMENTUM ANGLICUM.]

*BONA, EX HORAT. ET AL.*

- I. Vitiis nemo sine nascitur, optimus ille  
Qui minimis urgetur.—*Sat. I. 3. 68.* (Relates to *Latine* typographically.)
- II. Lectorem delectando, pariterque monendo.—*Ars. poet.*  
(Relates to *Latine*, as a journal.)
- III. Si fractus illabatur orbis,  
Impavidum ferient ruinae.—*Ode III. 3d.* (Relates to Professor Shumway and his new methods.)
- IV. Scribimus indocti, doctique.—*2 Ep. I. 117.* (Relates to "Our Contributors.")
- V. Mores hominum multorum vidit.—*Ars. poet.* ("Our Foreign Correspondence.")
- VI. Nil ego contulerim jucundo amico.—*1st Sat. 5.*  
(Reader's exclamation each month, as he opens *Latine*.)
- VII. Occupet extremum scabies.—*Ars poet.* (The dilatory subscriber.)
- VIII. Non satis est pulchra esse poemata, dulcia sunto.—*Ars poet.* (Advice to all writers for *Latine*.)
- IX. Quid dignum tanto feret hic promissor hiatu?—*Ars poet.* (Grumble of the advocates of the "good old system.")
- X. Tibi scriptus libellus.—*Mart.* (Hint to every Latinist.)
- XI. Mens, sine pondere, ludit.—*Petr.* (Refers to y<sup>e</sup> Editor.)
- XII. Dicite Io Paean, et Io bis dicite Paean.—*Ovid.* (The general opinion of *Latine*.)
- XIII. Ferat et rubus asper amorum.—*Anon.* ("Latin can be made attractive"—free translation.)
- XIV. Intus, et in cute, tenovi.—*Pers. 3. 30.* (Professor Shumway to ancient Italian, *sotto voce*.)
- XV. Non ego mordaci distingo carmine quemquam.—*Ovid.* ("Our Editor" to his brother editors.)

- XVI. Turpe est difficiles habere nugas.—*Mart.* (*Latine*, after a year's experience.)
- XVII. Divisum breve fiet opus. (Staff of contributors to *Latine*.)
- XVIII. Vale, vale, vale.—*Anon.* (Antiquated methods of teaching Latin.) R. W. LOWRIE.
- [Credat Judaeus Apella. Sat. I. 6. 100.—EDITOR.]

*HORACE.* [From the German.]

Wie nur dem Kopf nicht alle Hoffnung schwindet,  
Der immerfort an schalem Zeuge klebt,  
Mit gier'ger Hand nach Schätzen gräbt  
Und froh ist, wenn er Regenwürmer findet.—GOETHE.

To the analysis and sympathetic appreciation of the poets many are called, but few are chosen. He upon whose birth Melpomene has not smiled, remains satisfied with the correct historical investigation, and ventures not to penetrate the sacred groves, where the streams murmur, where the nymphs dance under the shimmer of the moonlight, where the Bacchanals in rapture exult around their master and where he teaches his singers new melodies, where Mercury and Pan assemble their followers. To the undevout intruder these blissful sounds are inaudible. Where the holy seer tarries in an ecstasy of inspiration, there this one hears only the autumn wind which rustles through the dry leaves. Such a mind scorns every creative poem, every lofty metaphor, every poetic allegory, each individual picture. All these are to him trifles—yes, nonsense, folly....

It is not in the power of every man to become an artist, and the poems of Horace are works of art. In sculpture, painting, and music, one must bring to his work an inborn intelligence and sensibility; and is it otherwise in poetry? A man may be an eminent teacher in the province of art, and after all comprehend nothing of its spirit. ....

The political suppositions upon which the lyric poems of Horace are based are, for the most part, indicated by single names which are sufficient for a contemporary; but, in the history of that time, these names so often, and under such similar circumstances, recur, that we can scarcely de-

termine, in every instance, the tenth year, to say nothing of a single year. The Cantabrians are so often defeated, the Parthian disturbances are so involved, Phraates and Tiridates are so often interchanged ; while, on the other hand, the Scythians, Geloni, Daci, Massagetes, Indi, Arabi, Medi, Persici, and other barbarous tribes, are treated by Horace with such evident contempt ; the ethnological, historical, and geographical, are so confusedly interwoven ; the quarrels of the citizens are so often mentioned with significance ; the many lately-planned expeditions of the emperor and his generals are confounded with such poetical extravagance—that it seems more than doubtful, among so many similar situations, that these events should occur with unquestionable certainty. . . .

As the choral songs of the Horatian drama accompany the battle of the hero against the world and fate, and bring the perception of fear and desire, of joy and sorrow, to a beautiful expression, so the Roman odes accompany each battle of the Roman people, in which, after the civil wars, after the times of higher civilization and enervating culture, they struggle for a new, peaceful existence, but under whose fair exterior the curse of ancestral wickedness, breeding dissensions, lies smoldering.

The most truly spiritual poem, in so far as it is a work of art, represents the religious world not merely as true, but also as beautiful ; and, by sincerely returning to a life of piety, an unbeliever may have the requisites for furnishing, like the poet, his beautiful world with pictures of a holy life. . . .

*HOR. (Odes, II, 6).*

Horace, in his exertions in behalf of his country and freedom, has suffered shipwreck, and he soon wearies of a life where his former existence has come to naught, and where new paths of exertion elsewhere are still closed to him. We find him in the same mood, although not yet thirty years old, which Goethe describes in the night-song of his traveler, he also being still in the bloom of life. He longs for a restful and a peaceful life. “Wherfore all this grief and pleasure !

Sweet peace, come, oh ! come to my breast. . . . Happy he who has retired from the world without hatred, who holds one friend to his heart, and finds with him true pleasure." Such a one Horace possessed in his Septimius, who followed him through hardship and death. Now his strongest wish is only to find the haven of rest in the Tiber, among the Sabine Hills, which he has so beautifully described. There will he find enjoyment, after the sorrow of things past. Should hostile Fate refuse to him this beautiful resting-place, he desires to seek Tarentum, whose beauty he has pictured in bright coloring : " Hence, hence, will I go with you, my beloved. And when at last I shall die, you will there perform the last honors for me." His wish respecting Tiber was happily fulfilled, as his bold fancy had pictured it. *Hoc erat in votis.—Auctius atque Di melius fecere.* The tired traveler had his home.—*Bene est, nil amplius oro.* The haven was reached.

WALTHER GEBHARDI (in "Neue Jahrb. f. Phil. u. Paed.").

*TO VIRGIL. [Alfred Tennyson.]*

[Written at the request of the Mantuans for the nineteenth centenary of Virgil's death. From "The Nineteenth Century."]

I.

Roman Virgil, thou that singest Ilion's lofty temples robed in fire,  
Ilion falling, Rome arising, wars, and filial faith, and Dido's pyre;

II.

Landscape-lover, lord of language more than he that sang the Works and  
Days,  
All the chosen coin of fancy flashing out from many a golden phrase ;

III.

Thou that singest wheat and woodland, tilth and vineyard, hive and horse  
and herd ;  
All the charm of all the Muses often flowering in a lonely word ;

IV.

Poet of the happy Titryrus piping underneath his beechen bowers ;  
Poet of the poet-satyr whom the laughing shepherd bound with flowers ;

V.

Chanter of the Pollio, glorying in the blissful years again to be,  
Summers of the snakeless meadow, unlaborious earth and oarless sea ;

## VI.

Thou that seest Universal Nature moved by Universal Mind ;  
Thou majestic in thy sadness at the doubtful doom of human kind ;

## VII.

Light among the vanished ages ; star that gildest yet this phantom shore ;  
Golden branch amid the shadows, kings and realms that pass to rise no more ;

## VIII.

Now thy Forum roars no longer ; fallen every purple Cæsar's dome—  
Though thine ocean-roll of rhythm sound forever of Imperial Rome—

## IX.

Now the Rome of slaves hath perished, and the Rome of freemen holds her place ;  
I, from out the Northern Island sundered once from all the human race,

## X.

I salute thee, Mantovano, I that loved thee since my day began,  
Wielder of the stateliest measure ever molded by the lips of man.

*TO THE EARTH, MOTHER OF ALL. [Percy Bysshe Shelley.]*

[Translation of "In Matrem Omnitum."]

O universal Mother, who dost keep  
From everlasting thy foundations deep,  
Eldest of things, great Earth, I sing of thee !  
All shapes that have their dwelling in the sea,  
All things that fly, or on the ground divine  
Live, move, and there are nourished—these are thine ;  
These from thy wealth thou dost sustain ; from thee  
Fair babes are born, and fruits on every tree  
Hang ripe and large, revered Divinity !  
The life of mortal men beneath thy sway  
Is held ; thy power both gives and takes away.  
Happy are they whom thy mild favors nourish ;  
All things unstinted round them grow and flourish.  
For them endures the life-sustaining field  
Its load of harvest, and their cattle yield  
Large increase, and their house with wealth is filled.  
Such honored dwell in cities fair and free,  
The homes of lovely women, prosperously,  
Their sons exult in youth's now-budding gladness ;  
And their fresh daughters, free from care or sadness,  
With bloom-inwoven dance and happy song,  
On the soft flowers the meadow-grass among,  
Leap round them sporting. Such delights by thee  
Are given, rich Power, revered Divinity.

Mother of Gods, thou wife of starry Heaven,  
Farewell! Be thou propitious, and be given  
A happy life for this brief melody!  
Nor thou nor other songs shall unremembered be.

**DE TEMPORUM MUTABILITATE.** [F. W. Ricord.]

Omnia tempus edax depascitur, omnia carpit :  
Omnia sede movet, nil sinit esse diū.  
Flumina deficiunt, profugum mare littora siccat,  
Subsidunt montes, et juga celsa ruunt.  
Quid tam parva loquor? Moles pulcherrima coeli  
Ardebit flammis tota repente suis.  
Omnia mors poscit. Lex est, non poena, perire.  
Hic aliquo mundus tempore nullus erit.

SENECA.

TRANSLATION.

Voracious Time craves all, on all things lays his hand ;  
All things unseats, and grants to nothing rest.  
Broad rivers disappear ; seas leave the parching land,  
And mountains sink, and falls each lofty crest.  
Such toys why sing? The heavens, whose grandeur moves our awe,  
In flames shall wrap themselves and flee.  
All things Death claims.\* To perish is not doom, but law ;  
And earth itself shall cease, at length, to be.

**NOTES AND QUERIES.**

The following rule is suggested as a substitute for the “mixed (!) purpose and result” : *Substantive (subject, object, or appositive) clauses introduced by UT or NE have the subjunctive.*

*Is it true that the study of a modern language furnishes all the culture which the study of the ancient languages gives?* A most absurd notion. We quote from the thoughtful answer of Dr. W. T. Harris :

“If we now inquire what the substitution of a modern language—say German or French—for Latin and Greek would effect in the education of our youth, we must first consider the fact that a modern language stands to English in the relation of co-ordination, and not in that of presupposition. English does not presuppose another modern language, as an earlier stage through which it has passed. As immediate facts, German and French stand

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\* A learned annotator, while admiring this epigram, says : “*Falsum, si de hominibus intelligas, quos non natura, sed peccatum morti mancipavit; sed ita ferebat gentilium caecitas. Mira autem brevitas et vis in hāc sententiā : ‘Lex est, non poena perire.’*”



in need of explanation through evolution, just as much as English does. Their civilizations are not embryonic stages of the English civilization, but rather repetitions of it. No one modern language is an embryonic type of another, nor does it present in its literature the embryonic form of the civilization of another people, even though it may be an 'arrested development' of its own type of civilization. To study the embryology of the butterfly, we must begin with the caterpillar and not with the mosquito; so, to understand the frog, we must study the tadpole and not the toad. Schopenhauer says:

"A man who does not understand Latin is like one who walks through a beautiful region in a fog, his horizon is very close to him. He sees only the nearest things clearly, and a few steps away from him the outlines of everything become indistinct or wholly lost. But the horizon of the Latin scholar extends far and wide through the centuries of modern history, the middle ages, and antiquity."

**ICELAND.**—The course in Latin at the Gymnasium at Reykjavik, Iceland, of six years, includes: First year, Caes, B. G., with weekly *pensum*; Madvig's Latin Grammar (six hours). Second year, Cicero's Orations with *pensum* each week (six hours). Third year, Cicero's Philosophical Essays (Laelius, De Officiis); Virgil (seven hours). Fourth year, Livy, Odes of Horace (seven hours). In the third and fourth years are also weekly *pensa*, for which in the fifth and sixth years are substituted written translations from Latin into Icelandic. Fifth year, Livy, Ovid, or Horace, History of Latin Literature (nine hours). Sixth year, Livy, Horace's Epistles, Roman Antiquities (seven hours).

"To-day ten members of my classes formed themselves into the Cicero Club. I am president, associated with vice-president, secretary, and treasurer. We shall charge a small fee for each session. I have laid out the following course of work for the year, subject, of course, to change: We propose to review the Latin Grammar, comparing carefully Roby, Madvig, Zumpt, A. and G., A. and S., and B. and M., with our Harkness. Beginning with Bennett's Short Stories, a book which we have used, we think of reading at sight a book of Caesar or an oration of Cicero and the De Senectute. I propose for this term also a chapter of Forsyth's Cicero each week, to be followed by other books touching my department, either in philology, history, antiquities, law, or ethics. We shall have, too, informal discussions of difficulties on the part of students, and the reading of LATINE.

"ARTHUR B. CHAFFEE, Franklin College, Ind."

It gives us great pleasure to quote the above, and we earnestly commend this plan to our readers.

#### REFERENCE BOOKS.

Reference books for teachers of the Latin preparatory to college.

##### A.—INDISPENSABLE.

Anthon's Classical Dictionary.

Rich's Dictionary of Antiquities.

- Ramsay's Manual of Roman Antiquities.  
 Kiepert's Ancient Atlas; or Ginn and Heath's Classical Atlas.  
 Kiepert's Manual of Ancient Geography.  
 Madvig's or Roby's Latin Grammar.  
 Doederlein's Latin Synonyms.  
 King's Outline of Roman, Continental, and English Methods of Latin Pronunciation.  
 Murray's Manual of Mythology.  
 Leighton's History of Rome.  
 Forsyth's or Trollope's Life of Cicero.  
 Nettleship's "Virgil," and "Suggestions Introductory to a Study of the *Aeneid*."  
 Froude's Cæsar (especially chapters xiv, xvi, xvii, and xix, for a full and very interesting narrative of Cæsar's Gallic campaigns).  
 Louage's History of Greek and Roman Classical Literature.  
 Cruttwell's or Louage's or Bender's History of Roman Literature.

**B.—DESIRABLE.**

- Papillon's Philology applied to Latin and Greek Inflections.  
 Ramsay's Manual of Latin Prosody.  
 Vaniček: Etymologisches Wörterbuch.  
 Sayce's Introduction to the Science of Language.  
 Whitney's Life and Growth of Language.  
 Müller's Science of Language.  
 Brambach's Latin Orthography.  
 Pott's Hints Toward Latin Prose Composition.  
 Hewitt's Digest of Latin Language Examination Questions.  
 Fisher's Three Pronunciations of Latin.  
 Ellis's Practical Hints on the Quantitative Pronunciation of Latin.  
 Guhl and Koner: The Life of the Greeks and Romans.  
 Burn's Rome and the Campagna; or, Old Rome. A hand-book to the ruins of the city and the Campagna.  
 Hare's Walks in Rome.  
 Shadwell's Architectural History of the City of Rome.  
 Dyer's History of the City of Rome.  
 Becker's Gallus.  
 Smith's Ancient Atlas.  
 Mommsen's History of Rome.  
 Merivale's History of the Roman Empire.  
 Ihne's History of Rome.  
 Epochs of Ancient History: The Roman Triumvirates; The Early Empire.  
 Simcox's History of Latin Literature.  
 Teuffel's History of Roman Literature.  
 Conington's or Cranch's Translation of Virgil.  
 Collins's Ancient Classics for English Readers: Caesar, Cicero, Virgil, Ovid.  
 Dr. S. H. Taylor's "Classical Study."

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- Classical Studies: Sears, Edwards, and Felton.  
 Hadley's Introduction to Roman Law.  
 Sellar's Roman Poets of the Augustan Age: Virgil.  
 Conington's Commentary on Virgil.  
 Long's Commentary on Cicero's Orations, Vols. III and IV.  
 Watson's Select Letters of Cicero, with Historical Introductions.  
 Smith's Dictionary of Greek and Roman Biography and Mythology.  
 Smith's Dictionary of Greek and Roman Geography.  
 Mayor's Bibliographical Clue to Latin Literature.  
 Mayor's Guide to the Choice of Classical Books.

C.—BOOKS FOR READING LATIN AT SIGHT. (*For the pupil.*)

- Bennett's Easy Latin Stories for Beginners.  
*Anglice Reddenda*, or Easy Extracts for Unseen Translation.  
 Walford's Extracts from Cicero, Narrative and Descriptive.  
 Wright: The Seven Kings of Rome. (Extracts from Livy.)  
 Sewall's Latin Speaker.  
 Watson's Text of Cicero's Select Epistles.  
 Moberly's or Perrin's Cæsar's Commentaries on the Civil War.

Lindsay's Cornelius Nepos.

E. P. CROWELL.

AMHERST COLLEGE, October, 1883.

**BOOK NOTICES.**

A HAND-BOOK OF MYTHOLOGY FOR THE USE OF SCHOOLS AND ACADEMIES.  
 By S. A. EDWARDS. Eldredge & Brother. A neat little compilation, especially happy in its quotations.

We quote this epitome of the story of Cupid and Psyche now running (in Latin) in LATINE:

"The fiction of Cupid and Psyche (the soul) is an allegory perhaps intended for a representation of the mystic union between the divine love and the human soul, and of the trials and purifications which the latter must undergo in order to be perfectly fitted for an enduring union with the divinity.

"Psyche was the daughter of a king, and was the youngest of three sisters. She was so beautiful that people neglected the worship of Aphrodite for that of Psyche, and in revenge the goddess sent her son, Eros, to fill the heart of Psyche with love for some inferior being. When Eros saw the lovely maiden, his own heart was filled with love for her. In obedience to the oracle of Delphi, she was dressed as though for the grave, and conducted to the edge of a yawning precipice.

"The gentle Zephyrus transported her to a verdant meadow, in the midst of which stood a stately palace, surrounded by groves and fountains. Here dwelt Eros, who wooed her in softest accents, but warned her, as she valued his love, not to endeavor to behold him. For some time Psyche was obedient, but in the midst of her happiness she longed for the society of her sisters. In accordance with her desire, they were conducted by Zephyrus to her fairy-like abode. Jealous of her happiness, they wished to destroy it, so they persuaded Psyche that her husband was a monster, and gave her a dagger to use for the purpose of delivering herself from his power. The unhappy bride foolishly yielded to

their influences, so one night she went with a lighted lamp to solve the mystery of her husband's appearance. She beheld the marvelous beauty of Eros, but, while she was gazing, a drop of oil from her lamp fell on the shoulder of the sleeping god; he awoke, and fled from her. Then the penitent Psyche sought long and sorrowfully for him. After many disappointments they were re-united, and Zeus made her immortal."

*Italograeca II Heft [Handel und Wandel der Römer, im Lichte der griechischen Beeinflussung betrachtet]: von Dr. G. A. SAALFELD (pp. 78).*

Dr. Saalfeld sends us here a concise and excellent work. We especially commend parts first and second (on navigation and trade). We quote (translating) the first pages :

Illi robur et aes triplex  
Circa pectus erat qui fragilem truci  
Commisit pelago ratem  
Primus nec timuit praecipitem Africum  
Decertantem Aquilonibus  
Nec tristis Hyadas nec rabiem Noti,  
Quo non arbiter Hadriae  
Major, tollere seu ponere volt freta.

Hor., Carm. I. 3, 9, *sqq.*

The declivities of the Alps descend to the plains steeper and more precipitously in the south than in the north, and the traveler quickly comes out of the region of eternal snow to the ever richer, ever more enchanting vegetation on the smiling shores of the blue sea, with perpetual verdure and at the same time flowers and fruits. The wide-spread plain watered by the Po is a garden to behold. Then the Apennines trend eastward from the Ligurian shore to bend southward, and divide the whole Peninsula into an east and west shore, and give to the whole a manifold variety of inclement mountains, of mild plains, pasture, and cultivated land, of inland and coast. Separated only by a narrow strait is Sicily, of like character; for, just as here Etna smokes, so does Vesuvius in Italy. Volcanic heights have arisen near the chalk-cliffs of the Apennines; burned-out craters have become the beds of lakes surrounded by forests. The coast is less full of inlets than the Greek; and man is not so attracted from one island to another, and enticed to navigation. Italy has greater, more fruitful river-plains. Whoever knows the history of the Roman people, to whom the character of this state, bearer of so great events, has become clear from the development of the state—out of the little settlement to the most mighty world-empire which history has yet to show—for him it will not be incomprehensible that even this people in industrial matters assumes a very subordinate position compared with other nations. Whatever they were needing besides the necessities of daily life, the Italian provinces were supplying, and, if it required special art, Etruria, and later Greece. These more complete products of foreign industry were hemming in the success of native manufacture. The Romans, therefore, never laid particular value upon navy and fleets. As they only ventured upon the sea at a late period, very little is known about the management of ship-building in Italy, while with the great importance which navigation had as the

chief means of transportation for the peoples of antiquity, and especially for the Greeks, it is self-evident that ship-building was carried on from the earliest times in all maritime towns, and indeed almost always to a degree which corresponded tolerably exactly to the extension of sea-commerce which the individual towns had. For it can in nowise be proved with any degree of probability that they would have had ships built at foreign dock-yards in greater number than at their own, or even at all customarily, as they even preferred to transport the raw material, which they did not have at home, from a distance—even timber, the long transportation of which was not without difficulty—rather than to purchase ships of foreign builders, or have them make them. In Italy from ancient times only the Tuscans and those Greeks who had settled in South Italy and Sicily carried on a brisk navigation. The inhabitants of Latium only lately reached the point where they could traverse the sea without assistance. The port of Ostia is said to have been established already by Ancus Marcius, and served also for the navy up to the time of Augustus. Later Claudius established here a great port, and attempted at the same time to further ship-building by the offer of rewards. Here arose, moreover, a corporation of ship-builders, as is handed down to us by inscriptions. By Augustus, Misenum and Ravenna were named as chief stations of the navy, and remained so until the latest times of the Roman Empire. Of Ravenna, too, a guild of ship-builders (*fabri navales*) is known; the same from Pisaurum. Of Massilia, Strabo notes the great extent of this craft, which also follows from the widely extended commerce which this city carried on from gray antiquity. But in general the extension which ship-building reached in the larger ports must have been very considerable; for, since the wholesale business among the Romans for the greatest part—among the Greeks almost entirely—found its streets upon the sea, and in many Roman provinces on the rivers, therefore the need of merchant-ships and ships of war was very great. To this is added also the fact that the ships in general could not long remain seaworthy, as they for the most part employed fir-wood and pine for building, so that the needful repairs and new building of ships necessarily increased the briskness of ship-building. The ship-yards, of which there were at Rome at a comparatively early date two (*vetera* and *nova*), were called Navalia (Castra). They must, at any rate, have served frequently for repairing.



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 Teachers of Latin who would like to examine any of the above-named volumes, with a view to class use, are requested to address the publishers or any of their agents.

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